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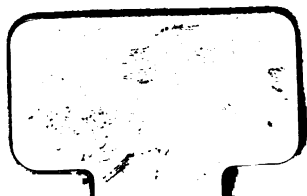
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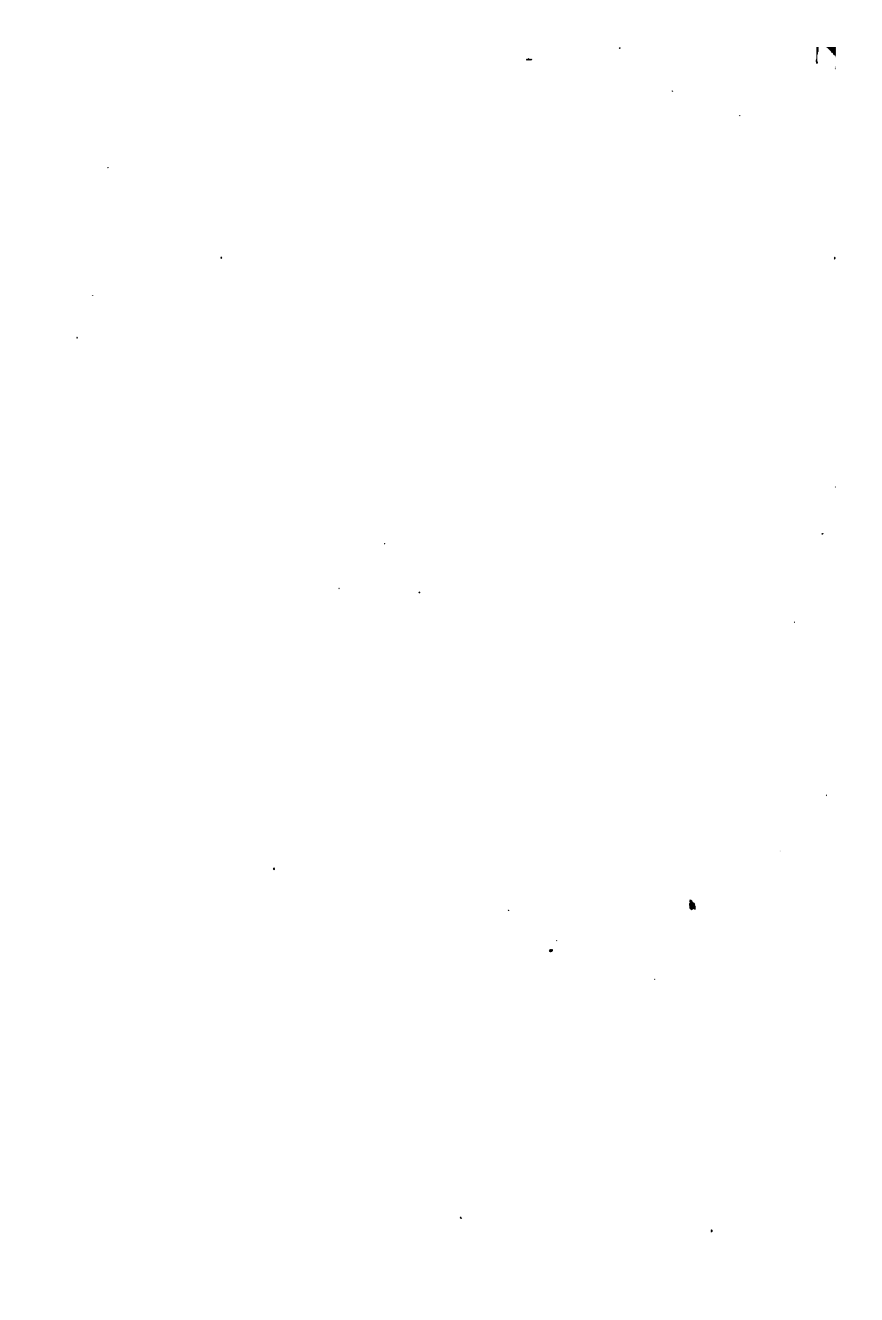
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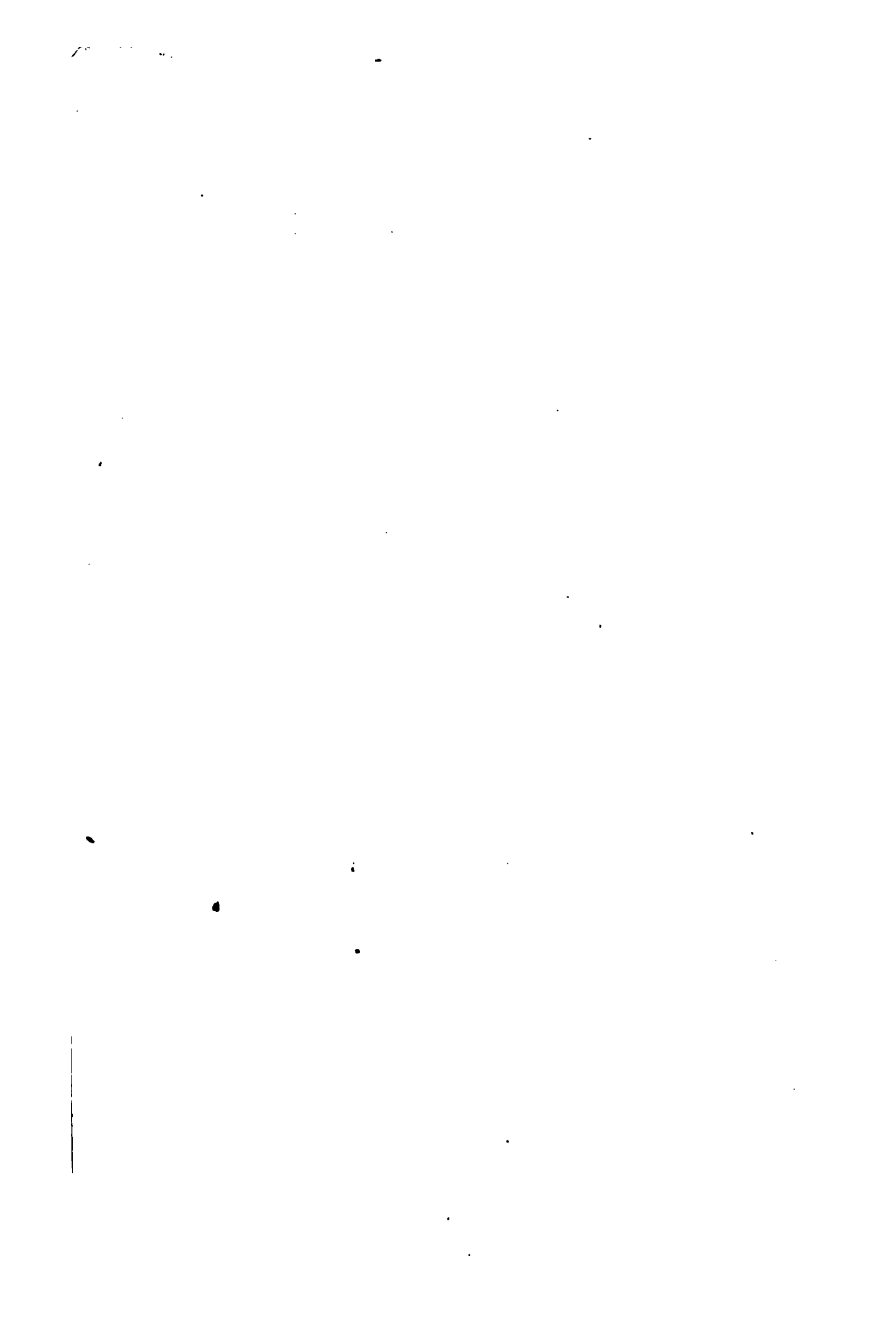
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A
TUTOR'S COUNSELS

TO HIS OLD PUPILS

OR

A Week's Hints for a Quiet Life.

BY THE

REV. FRANCIS MINDEN KNOLLYS, D.D.,

Fellow of St. Mary Magdalen College, Oxford;

Domestic Chaplain to Lord Ribblesdale.

"I asked myself, and I tasked myself,
And myself replied to me,"—

"Fungar vice cotis,"

Ars Poetica.

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DEDICATION,

—o—

TO F. T. G.,

AND ALL OTHER MY PUPILS,

BY WHOSE CARE AND KINDNESS

MUCH BODILY SUFFERING AND MENTAL DISQUIET

HAVE BEEN ALLEVIATED,

THESE FEW HINTS

ARE AFFECTIONATELY INSCRIBED AS A LITTLE

Memorial.

F. M. K.

P R E F A C E .

MY little book must bespeak much kind indulgence from the general reader. It has been written in the hours of pain and sickness, and with scarcely any authors unpacked to verify the various quotations, which are taken almost wholly from memory alone.

Imperfect, however, as it is, I trust it may suggest a few useful hints, which may be of service in life's giddy and chequered course. It has been written off hand, and purposely in a light and playful style, except, of course, in reference to matters of graver import.

May I request all who peruse it to purchase for themselves two most valuable books, written by an old college friend of mine, called *Godfrey Davenant at School* and *at College*. The author is the Rev. W. E. Heygate, and the publisher, Masters, Aldersgate-street, London. In those two volumes they will find some invaluable rules for guidance in almost every way, and

perhaps especially for those who are about to choose, or have already chosen, my own sacred profession, whereas, my little volume is more especially intended for the *laity* among our nobility and gentry, who desire "so to pass through things temporal as not finally to lose the things eternal." That this may be at once the reader's and the author's happy experience is his most earnest and fervent desire, through Him, in and for Whom alone we may be made "more than conquerors."

F. M. K.

Spring Vale, near Ryde,
I. W.,
January 29, 1863.

A TUTOR'S COUNSELS.

SUNDAY.

Oh! day most good! Most bright!

The fruit of this—the next world's bud.

The endorsement of supreme delight,

Writ by a Friend, and with His blood.

So sings the holy author of *The Country Parson*,—the eminently peaceful and almost angelic George Herbert. Do purchase and study deeply his works, and God grant you and me to drink largely also into his spirit. Here then is the Churchman's Sunday—a day of *rest*, a day of *holiness*, and a day of *joy*.

2. Now for particular rules and details for spending Sunday aright; even the best men are so divided, that I am happy to be able to present you with an authoritative rule contained in the 13th Canon of our

Church, which seems to me as far removed from Puritanical severity (by no means dormant in dissenting and self-styled "evangelical" bosoms), as from that wretched laxity allowed, if not encouraged, by the Church of Rome, and indeed, I believe, by many *foreign* Protestant sects also.*

3. I can scarcely add anything to the above excellent rules, but perhaps you may be glad of a few directions in applying them. As regards the Holy Communion, I entreat you never to let your attendance at it be less than ten or twelve times a year; and if you are disposed and enabled to receive it weekly, so much the better.

* The Canon is as follows:—*Due Celebration of Sundays and Holy-days.*—All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the Word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the Communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

4. I trust the day is fast approaching when the weekly offertory may be universally revived. It is curious why any prejudice should exist against it. It certainly is *not* Romish, while the Scotch Presbyterians, our Church's bitter enemies, regularly practise it, and it certainly *is* Apostolical (see 1 Cor. xvi.). Should it be practised in your parish Church, never pass the plate, however small the sum you may afford to give. Should this not be the case, put by every Sunday so much, and put it in the plate upon the next celebration of the Holy Communion, and recommend this habit to your household also.

5. The Church has given us a very excellent hint to prepare for each Sunday, the evening before, by directing that on each returning Saturday evening, the Collect for the coming, and not for the past Sunday, shall be the Collect for the day. Act upon this hint. Let knives and shoes, and vegetables, &c., be all

got ready on the Saturday, and in good time also. I suppose you know that the Jews still keep, as did their forefathers before them, their Sabbath from evening to evening, *i.e.* from sunset on Friday, to sunset on Saturday. I cannot bear to see a man immersed in business till eleven or twelve on Saturday night; he cannot surely expect to put on his Sunday feelings with his Sunday's coat.

6. Sunday gives its colour to the rest of the week. A very eminent man (I think Sir Matthew Hale) says that he always found, as he spent or mispent the Lord's day, so he found matters went well or ill with him the week after. I am sure I can say the same. And if the old lines savour something of dogrell, they are for all that none the less true :

A Sunday well spent
Brings a week of content ;
But a Sunday profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow.

7. But while you make Sunday a day of rest and holiness, let there be no Puritanical gloom or sternness in its observance. Once on a visit to a friend I found my shirt wanted a button, and asked the servant to sew it on. "Oh! no; any other day she should be only too glad, but not on the *Sabbath*." This I call abominable cant and foolery. The "evangelicals" *et id genus omne*, seem to turn Sunday into Friday; nor do I think he was too severe who described them as

Hanging of their cat on Monday,
For killing of a mouse on Sunday.

I certainly do pity a young man who lives in such a household. Two long stupid sermons, ever harping on the same string; — no cheerful conversation -- no pleasant smiles — no sacred music to enliven the evening. I do not marvel, if they inwardly echo the remark, which as a child I remember reading in that monthly repository of Infant Calvinism — yclept *Carus Wilson's Children's Friend* — "I

wish Sabbath day was dead!" Certainly the little wretches, doomed to keep it as described in *The Fairchild Family* and other works of that stamp, must be very far from "calling the Sabbath *a delight*."

Now, pray, do not fall into this fatal error. If to save needless work, you have, and your servants have, a cold dinner on that day, let a hot supper, and plenty of time to eat it in, make up for it. If a little present is to be made, Sunday is a good day for it. If a visit of mercy is to be paid, or a little delicacy sent to the sick and infirm, what day is more suited than that on which we think of Him "who went about doing good?" Pleasant walks, innocent floral decorations, and sacred music, are all in harmony with the day. And so through the blessed rest of the Sabbath that now is, look upward and forward to that rest which remains for the people of God.

8. But be sure you give yourself time for retirement and self-examination every

Sunday. The world lets you alone that day; try, in its quietude, to see yourself as you really are; look back on *where* you failed in the bygone week, and *why* you failed; you know of the cleansing Fountain, and of the "quickenings Spirit." Think of the probable trials and temptations of the in-coming week. Ask how Christ would have met such trials and temptations, and pray that where His foot-prints are to be seen, that there you may set your own.

Alone you must die; seek to be able at times to *live* alone also. Then you will not fear to say with Pascal: "*Je mourrai seul.*"

9. And let Sunday be also a day of "good-will to men." See what you can do for the Church of God. Can you not help your parish Priest, by taking a class in the Sunday School, reading to and visiting the sick and dying, and any other works of faith and labours of love, to which God in His good providence may

call you, recollecting how it is written, that "To him who knoweth to do good and doeth it not, to him it is sin?"

Remember always the Christian Ministry is as much the institution of Christ as the Christian Church and the Christian Sacraments. If ever unhappily it should so occur that you cannot respect your parish Priest for his own, yet, esteem him for his work's sake. And be very careful never to select your servants or your tenants from those who disbelieve the doctrines of the Prayer Book, and are either Dissenters in name, or though nominal Churchmen, Dissenters in heart.

10. On the Sunday after each anniversary of your Confirmation, read solemnly over your vows, and ask for grace to keep them. And in all things make the Church your guide on Sunday and week-day, on Fast and Festival. Never be discouraged by past failures. Let your cry ever be, "I press onward," and though "faint," be still "pursuing."

M O N D A Y .

1. Always recollect that "life and death are in the power of the tongue, and that the tongue of man is his fall."

2. Do not be garrulous nor prolix, nor egotistical. Be drawn out by others, and draw others out. It is a capital thing to be "a good listener."

3. Avoid as you would poison the habit of detraction, and if you are afraid to mention *names*, do not expect to be given credit for *facts*. No expressions have ruined more characters than "I heard it said so." "A certain gentleman assured me," &c.

4. "Whether it be to friend or foe, talk not of other men's business, and thou shall fare never the worse."

5. Recollect the slanderer behind a man's back is often the toady and the flatterer to his face.

6. Avoid speaking of yourself as if you moved in a higher station than you do, or talking of "My friend, Lord A——." "My good neighbour the Duchess of D——." Remember the daw and the peacocks, and the low-bred man, who, after boasting that the King of France had once spoken to him, was compelled to admit that he only told him to get out of his Majesty's way.

7. Remember there are jestings which are not convenient, as well as those which are purely innocent. Such are jests on Holy Scripture, and words of a double meaning which are the expressions of an impure heart.

8. Talk not lightly of Satan or of hell.

9. Know when to *stop* talking, or to change the subject. If you have a hobby horse, do not ride it without baiting.

10. In all controversy, keep your temper:—"if you have understanding, answer your neighbour; if not, lay your hand upon your mouth."

T U E S D A Y .

1. Recollect that there is scarcely any mixed society in which you may not learn something. Every man has his strong point as well as his weak one.

2. Avoid pedantic conversation—"sesquipedalia verba" as old Horace has it. It is no credit to talk like a book.

3. Avoid exaggeration and hyperbole. Recollect the ride of Will Marvel in the *Spectator*, and do not let all your geese be swans.

4. "In the multitude of words there wanteth not sin." Try by a little friendly quiet tact to keep down anything which might be either offensive to God, or uncharitable towards man. Silence is sometimes the surest reproof.

5. Adapt your conversation to the nature of your company, though not to the degree of the sporting character who,

dining with a Bishop, asked his lordship whether he did not think Nebuchadnezzar must have been much out of condition after he had been turned out to grass so long!

6. Introduce solemn and serious subjects in a proper way, and at proper times. Dinner and mixed society are not the periods to discuss the efficacy of Sacraments, or the nature of election.

7. Be mindful of your age and station. I recollect the only daughter of the late Mr. Scott, the Commentator, telling me that she heard her father say once that at a clerical meeting, a very young clergyman got up before his seniors, and began "I hold——." "Sir," said an old clergyman "before such an assembly of elders, it best becomes you to *hold your tongue*."

8. Do not tread on your neighbour's corns, and if he has any *innocent* crotchets, do not upset them except by a little *badinage*, after many years' acquaintance. Recollect Charles V. and the watches.

9. If you see a person painfully bashful and retiring, try to set him at ease, and draw him out. A flute is far sweeter, though less noisy than a drum.

10. A little playful repartee or raillery gives a zest to the conversation; but recollect it must be when we know it will be well taken, or else where it is richly deserved. For example of the first, I recollect that a clergyman, who was never behind time, dining with one who was never punctual, amused us all very much by assuring his wife, the lady of the house, that all his friends spoke of him "with the deepest regret" as the LATE Mr. K., and in the laugh which followed, none joined more heartily than Mr. K. himself.

For example of the other,—one undergraduate, at a breakfast party, who prided himself on his power of ill-natured satire, asked his host if his teaspoons (which were of old fashioned shape) were really silver? This man had been asked a day or two before, at lecture,

if such silver mines were still in existence, and at a shot said "Yes." "No, indeed," said the tutor, "they were destroyed long ago." So, quoth the host, "Yes, M——, they *are* silver; very old fashioned, and brought from the still *existing* silver mines of——! M—— "shut up" at once.

W E D N E S D A Y .

1. In the management of your income, be it large or small, always live within it, and leave a fair margin "for a rainy day."

2. Never forestal it, if you can possibly help it; and if ever you are obliged to do so, try by self-denial, as soon as may be, to make it right again, and to avoid the ruin of long interest.

3. Do not be coaxed or cajoled into lending money, and never put your hand to a bill. I do not, of course, mean that should a very old friend or dear relative be brought to distress you should not lend in such a case, but many men have lent to casual or slight acquaintance from a weak dislike to saying "No." Read Ecclesiasticus, xxix; its advice is invaluable.

4. Keep a daily Dr. and Cr. account, and balance it every Monday morning.

5. If possible, pay ready money for everything. Archdeacon Paley used to say, "It is a wonderful check on the imagination."

6 If this be not so, have a fixed and stated time for paying your bills, so that your tradesmen may say of you, "That man's word is as good as ready cash." Besides, if unexpected misfortunes should hinder you from paying at the time fixed, they will gladly trust you, till the cloud takes *literally* "a SILVER lining."

7. NEVER SPECULATE. You may "pay too dear for your whistle." And never gamble or play at games of chance.

8. Recollect Bishop Wilson's advice: "Proportion thine alms to thy income, lest thou provoke God to proportion thine income to thine alms." I think they judge rightly who suppose a tenth part at least of our income should be consecrated to God; but this may, if turned into a *vow*, become a snare to you at first; try to do this, however, and as you get

richer do more. Read the life of Bishop Wilson, of Sodor and Man, on this point. It is not "dry reading," I assure you.

9. Avoid almost more than all that foolish *emulation*, which is the ruin of thousands in the present day. The farmer apes the squire, the squire the lord, the lord the duke. We laugh at our school damsels, who bedeck themselves with glass beads, because they think they look like ladies' pearls. But are some of us much wiser? Read the history of Mr. Lomax, the Banker, in Dr. Sewell's *Hawkstone*.

10. And, therefore, finally ask for moral courage—no light and no common gift—that you may say without false shame, "I cannot afford it, and so I will not have it. Till I can buy my pony I will walk. I am not ashamed of being poor, but I am ashamed of making others so. I will rather reduce my expenditure than my alms; or eat my food with a steel fork than see my silversmith unpaid, and it may be, his family at last even begging their bread."

T H U R S D A Y .

1. As respects dress, it is well to recollect that it has been said very truly that "appearance is something with every body, and everything with some." Sound sense will save you alike from either puppyism or slovenliness, and you will take good care to make, even on this point, the wide distinction between the gentleman and the "*gent.*"

I have often wondered therefore at these two things in Oxford men (the last men in the world to approach in any wise to the latter designation), that they should array themselves in garments which it has been rather savagely said "assimilate the human form as nearly as may be to the appearance of a bear," and at their smoking in the streets.

2. As regards temperance in eating, it is almost superfluous to mention it, except

to caution you against a habit of epicurism which some young men almost insensibly acquire; and disgusting enough it is. I recollect seeing a mere boy (not fourteen), a friend's pupil, quite "put out," because, at an excellent dinner, he could not find a special sauce. And those of you who recollect the story of "The King of Oude," in that splendid little *brochure*, *Verdant Green*, will understand exactly what I mean.

3. But as regards moderation in drink, I would very earnestly advise you, if possible, to *abstain entirely* from all malt liquor, wine or spirits. If you do not require them, why waste your money on them at all? And why impair and lessen their efficacy on the constitution, in the days, when with growing years, should it please God to spare you, the chances are that they may be of real service to you?

4. And, therefore, never give as a treat to any of the younger branches of

your family anything so dangerous and pernicious.

5. But supposing there are reasons why you should use these stimulants in moderation, whether from health or your position in society, let me give you this most important caution: Never exceed a certain quantity (except under medical advice) even in the family circle.

But when dining out, I implore you to remember that in a hot crowded room, among exhilarating society, or in interesting discussions, what the head could bear well enough under other circumstances, it cannot bear so well then. And as there are always ill-tempered persons everywhere,—if your eye flashes, your cheek flushes, and even the very tone of your voice alter (and all this can be so without even a suspicion of it at first by yourself), what really is the product of excitement will be set down to a love of wine. Take then only half, or less than half abroad to what you may safely take at home. And

recollect, if you have a strong head, you do not need it; and if a weak one, you cannot stand it.

6. Be sure you take regular exercise. I have known boys such book worms that a pleasant book by the fireside would exceed in their eyes all the charms of a walk, a ride, or a fine prospect. But this is silly, as unless you brace your nerves by constant air and exercise, you can never really enjoy life, and will be apt to get snappish and irritable, and disagreeable and dyspeptic.

7. Be punctual to a minute. They say of a great philosopher, that he wrote his greatest work by scraps and scraps in the few minutes which his wife day by day kept him waiting for his dinner. Well, perhaps so, but I fear his fingers were often inky, and his attacks of indigestion frequent. It is astonishing though how many *little* things may be got through in such little scraps of time. But if each hour has its own task (as far

as may be un-encroached on), your time will never hang heavy upon your hands.

8. Have a regular occupation; something to do, whether you are quite well or poorly. Remember

“Absence of occupation is not rest.

A mind quite vacant, is a mind distressed.”

And I think that the best rest of all, is not to sit moping with folded hands, “castle-building” or “wool gathering,” but to change the *nature* of the occupation, and that as far as may be.

9. But still you must have extra rest, and change of air and scene from time to time, and then give yourself up to amusement solely. It is not lost time, I can tell you, though it may seem so. For if you carry your works and labours with you, you cannot let the brain have that complete quiet which at certain times it so imperatively requires.

10. Do not let your classics and mathematics—least of all your history get quite rusty. I do not want you to grace

each sentence like Scott's amusing "Baron of Bradwardine" with a voucher from the classics, and I heartily hope your lives may not be endangered while hasting to save your "Titus Livius," but still, in many ways these early acquirements are very useful in after life, while they perpetuate the memory of early friendships and of by gone days.

F R I D A Y .

1. Each Friday in the year is, as you know, set apart by the Church for the weekly commemoration of our Blessed Lord's Death and Passion, as each Sunday in the year is devoted to the celebration of His most glorious Resurrection. The Church enjoins, therefore, that every Friday should be a day of fasting or abstinence.

2. I hope you are too well versed in Holy Scripture not to be well aware that fasting is a plain and positive *duty*. The miserable quibble of the so-called "evangelicals," by which they try to evade this duty, built on the words of our Lord: "*When ye fast,*" is too pitiable to require an answer. For if this leaves fasting optional, so do the words "*When thou prayest,*" "*When thou doest alms,*" leave prayer and alms-giving optional too. And

you would hardly say to a friend, "*When* you go to London take this parcel for me," if you knew full well that your friend was not going to London at all.

3. Besides, we have the example of our Blessed Lord,—the practice of the Church in all ages, and even that of the Puritans themselves, though as *Hudibras* expresses it, as if these last "served their God for spite," they must needs at times pitch on Sunday and Christmas-day. And if I recollect right, *Doddridge* paraphrases those words "When ye fast," "as I take it for granted my disciples often will." The Bible, then, enjoins the duty, the Church fixes the seasons, while to the conscience of each individual she seems to leave the method and the measure of fulfilling it.

4. Besides the weekly fast, there are the forty days of Lent, in memory of our Saviour's Fasting and Temptation; the eves before certain Sundays and Festivals to prepare us for their more solemn com-

memoration ; the three Rogation days, to fit us for the great festival of our Blessed Lord's Ascension, and to send His blessing on the fruits of the earth ; and the Ember weeks at the four seasons, to dedicate each portion of the year to the God who gave it, and to ask for His grace on the candidates for ordination, among whom will at times be some of your old school and college companions. In a word, then, above a hundred days in each year are days of fasting or abstinence.

5. Now, there are these dangers connected with this point,—neglect, ostentation, and excess.

As to neglect, if sickness, weakness, or other just impediment preclude you from fasting—such a reason, in fact, as you feel you can assign at the last day—no one can blame you. In such a case God “will have mercy and not sacrifice.” Ostentation was the sin of the Pharisees in our Lord's time, but certainly in one sense is not likely to be so in our own

case now. Nevertheless, we should be on our guard, that on our fasting days we do not give way to peevishness and gloom, and so while we mortify the flesh, we indulge the temper.

And for this cause avoid excessive fasting. Rather diminish the quality than the quantity of your food, if you are not strong. While you are under your parents' roof, or your own master at college, you may easily make a few rules for yourselves. You will see an example of this in a little book I recommend to you all, called *Ambrose Bonwick*, though even he was too rigid in his abstinence. You cannot be too particular not to over-do your abstinence, as what you do not feel at present, you may suffer from afterwards.

6. But when you are settled in life, and have your household around you, I know how much more difficult it will be duly to celebrate the fasts of the Church. Perhaps then the plan which I have

for so many years adopted, without one complaint from either pupil or servant, may aid and guide you. On the morning and evening of each fast day, the confession is added to the usual family prayers. The household, by its being read in the morning, are thus made aware of the return of the day. Alike in the parlour and kitchen all luxuries are prohibited. Meat is allowed once only, and no dessert except a biscuit or so, and no fruit or pastry. This rule holds as far as all the Fridays are concerned, the eves, Ember and Rogation days, and the Wednesdays and Fridays in Lent. In Holy Week, Ash Wednesday, and Good Friday, it is more rigid; and on common days in Lent, meat is permitted twice, but no luxuries. I do not see that this plan is open to the least objection, and it certainly has worked well.

Besides, if your household see that it is not from stinginess, but principle, that this is done, and that if they are the least

unwell, they are exempt altogether, and if you do all you can to give them something nicer than common on the great festivals, I will venture to say there will be no complaint.

7. Never dine out in Lent, or on any fast day,—cases of real necessity alone excepted, and try if possible to perform some habitual acts of usefulness or charity on such days.

8. The three collects for Good Friday, says Mr Nelson, may well be used every Friday. This has very long been my own habit, not I hope without some little profit for many years. “Fasting and almsgiving are the wings of prayer.” Do not forget this.

9. Make much use of the season of Lent, and add some short sermon to your Wednesday and Friday evening’s family prayers. Have a suitable book for your own private study. I would strongly recommend Miss Sewell’s *Private Thoughts*

on Religion or Readings for Lent and Adams's Lectures on the Holy Week.

10. In all and above all look to the great end of all abstinence, "to subdue the flesh to the spirit," to examine into the depths of the deceitful heart, to commune with our redeeming God in our own chamber and to be still.

SATURDAY.

1. I have often wondered that considering how very much the quiet and comfort of our lives depends upon the kind of servants with whom we are surrounded, that self interest alone did not lead us to treat them with more care and kindness than is frequently the case. The complaint is heard on every side that servants are not as good as they used to be. Is there not a cause? And may not that cause be found in the altered treatment they receive from their masters and mistresses? In those by-gone days, when all the household took their meals together, only separated by the superiors being above and the inferiors below "*the salt*," there was, no doubt, much more of the feeling of *clanship*, if I may so call it, than there is now. Of course I am not urging upon my pupils any return to what

in the present age would be perfectly absurd ; but what I do most earnestly beg them to practise is, in one word,—*consideration*,—constant and gentle consideration for those who wait upon their wants. If you will study carefully the book of Ecclesiasticus in the Apocrypha, you will find some invaluable advice upon this and many other points. In fact, it is a treasure-house of golden maxims, and in those Churches where it is most unjustifiably never read, the congregation have no trifling loss.

Our servants are of the same flesh and blood as ourselves, and by the holy Sacrament of Baptism, “ heirs together with us of the grace of life.”

They, like us, have their troubles and cares, their misfortunes, sorrows, and bereavements. If then, it is true that “ love begets love,” so also it is true that “ indifference produces indifference.” If then, a faithful servant suddenly becomes dull and forgetful—if the twice-rung bell

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is still not answered, before we scold, let us enquire. Who knows what bad news that morning's post may have brought? Our servants have left their homes and given up their best days for us, and if they serve us with true and loving service, neither food nor wages can adequately repay them. "Why, master's house is *home* to me," said one of the best of servants (and who died after nine years in that master's service) while on a visit to her own family. A few enquiries after their own health, and that of their friends'—a good supply of Sunday and week-day reading in the kitchen—a curtain put up in a draughty bed room—a courteous and cheerful manner of speaking—all these things soon win a good servant's heart. And in our own "dark and cloudy" day they will be recompensed to us abundantly. Upon this point some of you know I can indeed speak from experience.

What can be more beautiful than the trait of that valued old servant of King

Charles the martyr, who sent his loyal duty to his afflicted master, and prayed him to read over before his foul and accursed murder the second chapter of Ecclesiasticus?

Wages could never have won that loving request, nay, not even if a Cræsus had paid them. Recollect also the last interview between Mary Queen of Scots and her servants.

You should also strive to raise them in manners and in knowledge, to something of your own level. "My old Gamekeeper" said a nobleman to me, "is a perfect gentleman," and I had every reason, being at the time the Rector of the Parish, to say the same thing, and I believe he was an excellent Christian also.

I must not, however, forget that I am writing hints, not a treatise; and when you have occasion to reprove, do it at once, and have done with it. Do not rake up the old fault again and again. In a word, do not do what servants

elegantly call "*mag*," and school-boys as elegantly "*jaw*!" "Massa," said a slave to his master, who was first scolding and then about to whip him, "Massa, if you floggee, floggee; and if you preachee, preachee; but no preachee and floggee too." I will only add by way of caution, that if you should have the misery to get hold of a thoroughly ill-tempered servant get rid of such *at once*. You will have no peace till you do. Ill-temper will generate malice, and what man can tell the tales that malice may invent, or how far its bad effects may spread?

2. Should you, however, from this or any other cause, whether from some hasty word or trifling indiscretion (I mean no more), or from sheer malice and envy be assailed by scandal or calumny, let me advise you, however sore you may feel, to preserve your equanimity, and quietly *to live it down*. A public school is a little world; and as many of you have been at one before you became private pupils, I

think you must have noticed how soon boys take the gauge of each other's character, and that when some ill report attaches to the character of a high principled lad, it is at once said—"It is very strange: it is not like so and so," and generally, the thing is "a nine days wonder." The slanderer is detected—the slander confuted, and the slandered lad stands higher than before. Just so, it often is in after life; and nothing vexes ill-tempered people so much as to find that their "fulmen" has been "sine ictu."

3. In cases of any misunderstanding between yourself and your neighbour, your best plan will be to go at once and state the real facts. "The first step towards a good understanding," says Archdeacon Denison, "is a *right* understanding." Only keep your temper by all means.

4. And one thing which will help to make your passage through life easy and pleasant is a cultivation of what our neighbours call "*bonhomie*," but for which

I do not know a corresponding English word. It is far more than mere good-nature. It is a sprightly courtesy which has a kind word for every one, and breathes "good-will" to man.

5. One word as respects *Politics*. A writer in the *Spectator*, says, in his allegory of the Scales—that he weighed Whiggism *versus* Toryism therein, but that he should not acquaint them with the result of his experiment, though he slyly adds, "I saw '*wanting*' written at the bottom of one of them." I take it you and I should have transferred "wanting" to the opposite scale.

My advice to you is to be "Nullius addictus jurare in verba Magistri." Whether you be only an elector or M.P., do not be a mere joint in any leader's tail. A measure may be evil, though introduced by Lord D., or beneficial, though supported by Lord P.

Eschew, in fact, mere *party* politics. The real secret of England's greatness is

exactly laid down in that inimitable piece of eloquence—the “Preface to the Book of Common Prayer.” Change the words “Church” for Constitution, and you have the wisest rule for politics imaginable. “It hath been the wisdom of England ever to keep the means between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation.” You may readily admit that Old Sarum was not worthy to exercise the electoral franchise, without so lowering that franchise as to put our country virtually into the hands of a Mobocracy. You can avoid putting needless manacles on the hands of Dissenters, while you fairly resist those hands when they wish to rob the poor man’s Church, and thus unchristianize the nation.

Do not change hastily, or for changing’s sake. What is valuable preserve; what is weak support; what is wanting add; what is decayed renew.

See that any fresh tenant, if you have

any under you, hold the same Conservative views as yourself, and hold them heartily and from conviction; and as regards those who hold opposite opinions, and whom you found on your estate when you came into possession, while it would be wrong to make them vote against their consciences, or what they fancy to be such, most certainly you may fairly beg them while they remain on your estate not to record their votes at all.

But let no political differences interrupt the interchange of friendly and Christian courtesy between your neighbours and yourself. Finally, never yield to popular clamour. *Vox Populi* is oftener *vox Diaboli* than *vox Dei*. And to please the people, Herod, had it not been for an angel, would have sacrificed S. Peter's life.

6. By all means keep a regular though short journal. Letts's Diary, No. 10, you will find very useful to the purpose. A few lines dotted down each morning and

evening will take up but little time day by day, and it is well to intersperse with your more domestic records a passing notice of any remarkable events, *e.g.* the fearful Hartley colliery accident, the death of the Archbishop of Canterbury, &c., &c. You cannot think how pleasant it is to read over these reminiscences. And if you can find nothing to record against such or such a day, will not your diary be a silent monitor to you, the better to "redeem the time," and not to have to exclaim with the Emperor Titus "I have lost a day!"

7. I would also advise you to keep two common-place books: the one for extracts of exclusively religious works, the other for those of a more general character. Thus, when you wish to refer to any striking passage, you will be able to lay your hand on it at once.

8. I am far from objecting to your reading novels and other works of fiction, provided that these are not your *staple*

reading, but your recreation. Ceasing to be that, they are enervating and prejudicial. They dwarf and weaken the mind, and remind one of the French proverb, "*Toujours perdrix.*" And if even a novel-reading "Miss" is a poor languishing silly creature, what shall we say of a novel-reading *Man*?

But banish from your house, as you would deadly poison, every thing which even borders on the French style of novel, and every thing which suggests either scepticism or uncleanness.

Lord Byron's poetry, especially—to my thinking—his shorter pieces, are most beautiful; but there is one of his poems which ought never to be in a Christian's house. Shelley's poetry is fine, but his infidelity and blasphemy more than counteract it all. It is no excuse for you to say *you* do not read it, others may. Remember the Ephesian converts not only shut up their books, but *burnt* them too.

Once more. Do not look into novels to teach you either historical facts or religious principles. They are works of imagination, not of realities. Some portions of the works of that prince of novel writers, Sir Walter Scott, are no more founded on fact than *Gulliver's Travels* or *Robinson Crusoe*.

And as to religious principles, Sir Walter, I should think, must have sadly belied his own convictions when he again and again places a Presbyterian sect on a level with Christ's Holy Catholic Church, or puts expressions of hope (as in *Guy Mannering*) into a minister's mouth over such a death bed as that of "Meg Merrilies."

With these cautions, and the rule "Ne quid nimis," while you are bracing and strengthening your mind with good solid reading, I think you may innocently refresh it with some of a lighter order, and recollecting your *Phædrus*, occasionally "unbend the bow."

9. I cannot impress on you too much the great advantage of order and regularity, and especially of having all your worldly affairs so arranged, that, in case of a sudden call from the present world, or any of those vicissitudes to which we are all liable, there may be nothing to distract your own peace of mind, or perplex those whom you will leave behind. Making your will, will not cause you to die one moment earlier; nor "setting your house in order," or, as it is in the margin (Isaiah xxxviii. 1.), "giving commandment concerning your household," dissolve one whit the sooner "the earthly house of this tabernacle." In life, method will save you much anxiety; in death it will save you much regret.

10. *Be consistent.* Seek, by watchfulness and prayer—by avoiding temptation—by "abstaining," even, "from *all appearance* of evil," to establish, for yourselves the characters of humble, loving, obedient children of your heavenly Father,

and of that Apostolic Church which is the holy Mother of us all.

And let me conclude all my short friendly hints with two admonitions, and both expressed in words far more weighty than my own : " Whatever thou takest in hand, remember the end, and thou shalt never do amiss." Ecclesiasticus vii. 36.

" Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise,

" Think on these things."

Philip. iv. 8.



